

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A man is much more likely to be mistaken in what he denies than in what he affirms. What he affirms is what he realizes. What he denies may be only what he has failed to realize."

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CHRIST AS "THE FATHER AND THE SON."

"AND now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people;

"And because he dwelleth in flesh, he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son;

"The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son:

"And they are one God, yea, the very eternal Father of heaven and of earth." (Mosiah 15: 1-4.)

These and similar sayings of the prophets recorded in the Book of Mormon have appeared rather strange and incomprehensible to many of the younger members of the Church. "We have been taught," they have said, "that the Father and the Son are two separate and physically distinct persons, yet in the Book of Mormon they are represented as one, Christ being spoken of as 'the very eternal Father,' and as being both 'the Father and the Son.' How can these things be?"

Apart from all revelation on the subject, common sense would teach a person that Christ and His Father could not be one and the same individual. It is true that the Savior told His disciples that He and His Father were one; that He was in the Father and the Father in Him; but He did not wish them to infer from these sayings that He and His Father were one and the same person.

It will be remembered that He also told them that His Father was greater than He; that He had come forth from His Father and that in a short time He would leave the world and return to His Father in heaven. The "oneness" of which the Messiah spoke is clearly explained in the seventeenth chapter of the Gospel according to St. John. Lifting up His eyes to heaven, the celestial abode of His Divine Parent, the Lord prayed as follows:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

* * * *

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

* * * *

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 1, 11, 21.)

In this scripture the oneness which Christ spoke of as existing between His Father and Himself is clearly revealed: they were one in their divine attributes; they were of one heart and mind, one in purpose, in faith and doctrine. This is the union which He earnestly prayed might exist among His disciples, on seeing which the people of the world might be led to believe in their Redeemer. This would be one of the strongest evidences of the divinity of their mission and of the divine mission of their Lord and Master. By being thus united, by all of them being perfectly joined together in the same mind and in the same judgment; by all of them teaching the same doctrine—"one Lord, one faith and one baptism"—they would present a solid front to the world which it would be hard to resist, and through their love and unity many would become believers. Christ knew that the perpetuity of His Church depended upon the unity of its officers and members. This was the chief object He had in view when He placed apostles and prophets and other inspired officers in the Church—to bring the people to and preserve them in "the unity of the faith." This could only be accomplished by their being perfectly united themselves. What would the people have thought of the apostles had one of them come teaching baptism by immersion for the remission of sins; then another following after him teaching infant sprinkling? Or supposing Peter had taught that the very body, soul and divinity of the Lord were present in the holy eucharist, and James had taught that such doctrine were heresy? Or if John had taught the followers of Christ to observe the seventh day of the week as the Sabbath of the Lord and Philip and Bartholomew had instructed them to keep the first of the week as the Lord's day? Instead of unity there would have been discord and confusion. How could people be expected to put confidence in such teachers? Had the apostles been divided like modern preachers of the gospel, their teaching would have signally failed to produce

the desired results, and the work of the Lord would have suffered in consequence.

But this is not the end of the matter. The questioner asks again: "Granted that the Father and the Son are two separate individuals, how is it that Christ is also called 'the very Eternal Father'?"

The answer to this question has been given by the Lord Himself. In a revelation which He gave to the Prophet Joseph Smith, at Kirtland, Ohio, on the 6th of May, 1833, He said:

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.

"And that I am the true light that lighteth every man that cometh into the world;

"And that I am in the Father, and the Father in me, and the Father and I are one:

"The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men." (Doc. and Cov. 93: 1-4.)

These things were clearly set forth in a record which was made by the Apostle John, and are found in part in the opening chapter of the gospel which bears his name; and from which the Lord quoted in the revelation referred to above. In it the apostle said:

"And I, John, saw that he received not of the fulness at the first but received grace for grace:

"And he received not the fulness at first, but continued from grace to grace, until he received a fulness." (Doc. and Cov. 93: 12, 13.)

From these revelations we learn how Christ came to be called the very Eternal Father: because He received a fulness of the Father, a fulness of power and glory, and thus He became one with the Father. Here is a parable which may illustrate more clearly what we have been trying to explain: A number of years ago a gentleman by the name of Richardson enlisted in the British army. Through his faithfulness and smartness he rose in the course of time to the rank of sergeant. A few years after his father's enlistment the eldest son also joined the army. At first he was a private; later he was promoted to the rank of lance-corporal, then to corporal, and finally to the same rank as his father—sergeant. Now it can be said of him that he is one with his father: he has the same rank and pay as his father, the same authority as his father, and is called by the same name as his father—Sergeant Richardson. There are many men in the British army who have attained the same rank as these two men, and they are all called by the same name, sergeant.

According to the revelations of God, Christ in a similar manner attained to the fulness of the Godhead: He did not receive a fulness at first, but received grace for grace until He did receive a fulness and thus became one with the Father; therefore He is called the Father. And He has promised the saints that if they keep all His commandments they, too, shall receive a fulness of the same power and glory, become one with His Father and Himself, and be called by His name.—W. A. M.

TRIFLES.

"TRIFLE: A thing of very little value or importance." This is the definition that is given of "trifle" in the dictionary. While a trifle is a very small thing of itself, yet in the aggregate "trifles make perfection and perfection is no trifle." One of the poets has said:

"Your care to trifles give,
Else you may die ere you have learned to live."

And Christ, the greatest of all great teachers, said: "He that is faithful in that which is least is faithful also in much." If we follow His teachings, we will be careful in observing little things. The gospel which He taught is composed of principles and ordinances which are so plain and simple that a wayfaring man though a fool need not err in understanding them. So simple and seemingly so insignificant have they appeared to the worldly wise that they have termed them "foolishness." Take, for example, the ordinance of water baptism. The great majority of people say that this ordinance is of little or no importance; it is a trifling thing to them; it is simply "an outward and visible sign of an inward and spiritual grace"; it may be attended to, or left undone, according to the wishes of the people; it has nothing to do with our salvation. But to the Savior of the world, this simple ordinance was of the highest importance; so important did He consider it that He told the Baptist it was necessary for Him to be baptized, in order that He might fulfill all righteousness. He also told Nicodemus that except a man observed this ordinance, he could not enter into the kingdom of heaven. While to the world to-day it is of no consequence, yet to Christ and His apostles, and to the early Christians it was a sacred and holy ordinance, instituted before the world was framed through obedience to which men would obtain remission of their sins.

"Small things become great when a great soul sees them." "Grand temples are built of small stones, and great lives are made up of trifling events." The history of many a failure can be written with three words: "Inattention to details." Neglecting to dot an i or cross a t has caused the loss of more than one fortune. A merchant in Liverpool telegraphed to another in London: "Am offered ten thousand bushels of corn on your account at five shillings. Shall I buy, or is the price too high?" The answer as written was: "No Price too high." The omission of a period cost the London merchant one thousand pounds.

And as in business many men have failed because of their inattention to details, so in spiritual things, men have by neglecting one little duty and then another become cold and indifferent and have finally made shipwreck of their faith. By overcoming temptation we gain strength; by yielding to temptation we be-

come weak; by overcoming little difficulties we are able to surmount greater ones.

Many a home would be made happier if husbands and wives were more careful in the observance of little things. Sometimes a word is spoken unthinkingly and it causes a wound in a human breast which it takes a long time to heal. And sometimes, by failing to speak a kind word, a word of appreciation, we wound just as deeply. How wisely the poet has said:

A goodby kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
But it smoothes the furrows plowed by care
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
I love you, my dear," each night,
But it sends a thrill through the heart I find
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless,
But we dole love grudgingly less and less
'Till 'tis bitter and hard to live.

Let us be faithful in the performance of the little duties of life, for we have the promise of the Savior that if we are faithful in a few things we shall be made rulers over many.—L. W. PRESTON.

DEATH OF ELDER EMIL J. HUBER.

It is with feelings of deep regret and sorrow that we announce the death of another faithful missionary of the Church of Jesus Christ of Latter-day Saints, Elder Emil J. Huber, who, on the 16th of May last, laid down his life at Aleppo, Turkey, whither he had gone almost a year before to proclaim the everlasting gospel which the Lord has revealed anew in the present dispensation. He left his home in Salt Lake City in July last, and arrived at Athens on the 9th of September. From there he accompanied Elder Joseph Shepherd to Alexandria, Egypt, where they spent several months together studying the language of the people, distributing tracts and in teaching the saints how to order their lives before the Lord. On the 14th of March these two companion missionaries returned to Aleppo. About the 14th of the following month Elder Huber complained of severe headaches. Later signs

of a slight fever began to manifest themselves, and Sister Booth immediately wrote her husband, President Wilford J. Booth, who had gone on a visit to the elders and saints at Aintab, acquainting him of Elder Huber's condition. President Booth hastened as fast as possible to the bedside of the afflicted missionary, where he found his devoted wife watching over him with all the tenderness and solicitude of a mother. This she had done, night and day, for almost an entire week. Dr. Altounyan, who has the reputation of being the most skilled physician in Aleppo, was summoned, and a diagnosis of Elder Huber's case revealed the fact that he was suffering with typhoid fever. He was treated accordingly, and from time to time was administered to by the servants of the Lord. Special fast and prayer services were held in his behalf; indeed, everything that could be done was done in the hope of saving Elder Huber's life; but the Lord had decreed it otherwise: he was wanted on the other side. Day by day he grew weaker, and on the 13th ult., as the evening sun sank behind the hills of Antioch, Elder Huber sank into the peaceful sleep of death. Telegrams were sent to the deceased's parents in Zurich, Switzerland, notifying them of the death of their faithful son, and to the elders in the Turkish mission. President Penrose cabled the sad event to the First Presidency. Tender and loving hands prepared the body for burial. It was clothed in the robes of the holy temple, placed in a beautiful white and gold coffin, which was afterwards enclosed in a strong, wooden casket. The funeral service was held from 5 till 7 p.m. on Monday, the 18th ult., and was attended by a large gathering of sympathetic friends. Among them were the Secretary of the German Consul, Mr. Fredrick Poche, the American Consular Agent, and other distinguished gentlemen. A Protestant clergyman, who has exhibited a very friendly disposition toward the saints, was also present and delivered an appropriate, consoling address. President and Sister Booth took an active part in the service, and spoke in terms of the highest praise of their departed brother. A large procession followed the remains to their last resting place in the cemetery at Aleppo. We extend our sincere thanks to President and Sister Booth and to all the other kind friends who ministered to Elder Huber during his sickness. He was faithful unto death; he laid down his life willingly in the service of his Divine Master, and great shall be his reward at the last day. May the Lord comfort the parents, relatives and friends of the departed, enable them to bow submissively to the decree of heaven, and to say in sincerity of heart, "Lord, thou knowest what is best; thy will be done."—W. A. M.

THE White Star liner, s.s. *Republic*, which sailed from Boston on the 3rd inst. with a company of missionaries and friends, is expected to arrive at Liverpool Friday morning, June 12th.

DEATH OF SISTER GRANT.

THE elders and saints throughout the European mission will learn with profound regret of the death of Sister Emily Wells Grant, wife of Elder Heber J. Grant, which took place at Salt Lake City in the afternoon of Monday, the 25th ult., after ten months' illness. In July, 1907, Sister Grant was stricken with a disease, the nature of which was not determined for a long time. It was finally discovered to be cancer of the stomach. She was taken to the Latter-day Saints' Hospital, where she received treatment. Only faint hopes were entertained of her recovery, and she was removed to her home, where she complacently awaited the call to a higher and holier sphere. Two weeks prior to Sister Grant's death, her loving mother, Mrs. Margaret G. Harris Wells, wife of the late President Daniel H. Wells, closed her eyes in death, and it is believed the event hastened the daughter's demise. When Elder Grant was called to preside over the European Mission, Sister Grant and her family accompanied him, and the devoted wife and two elder daughters rendered him valuable assistance in his presidential labors. Sister Grant possessed a sweet, loving, charitable disposition, and made a host of friends in this land who will deplore her death. She was a graduate of the University of Deseret and a member of the alumni. In 1884 she became the wife of Elder Heber J. Grant, who, together with a family of four daughters, survives her. The funeral service was held at the family residence, corner of B Street and Second Avenue, Salt Lake City, at two o'clock on Wednesday afternoon, the 17th ult., under the direction of the ward bishopric. A large cortege of sorrowing relatives and friends followed the remains to their last resting place. We extend to the bereaved family our most sincere and heartfelt condolence, and pray the Father to comfort them in the great loss which they have sustained.

WORDS OF WISDOM.

A GOOD heart, a tender disposition, a charity that shuns the day, a modesty that blushes at its own excellence, and impulse towards something more divine than mammon; such are the accomplishments that preserve beauty for ever young.—LYTTON.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have.—RUSKIN.

We may not always realize our ideals, but we may always idealize our realities, and our ideals must be practical if we are to make a religion of them, and live by them.—HELEN KELLAR.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 11, 1908.

OPEN OR CLOSE COMMUNION?

A CONTROVERSY is in progress in this country, conducted through public newspapers, on the subject of "Open or Close Communion." In a spirit of liberality, as they view it, many persons of different "Christian" denominations, including ministers, are agitating the propriety of permitting all persons claiming to be Christians to partake of the Sacrament of the Lord's Supper, whether they belong to the particular church or congregation where it is administered or not. On the other hand, there are devout people and a number of ministers who strongly object to this indiscriminate method, and wish to restrict the partaking of that Sacrament to members of their particular church organizations. Much argument has been used on both sides of the question.

Freedom to all believers in Christ to partake is called "Open Communion"; its limitation to members of each particular denomination is called "Close Communion." The discussion, as usual in religious disputes, creates some ill-feeling and evokes some strong expressions, although there are manifest endeavors to carry it on in a mild and courteous manner. The terms "true believers," "the Christian Church," "the organized Church of Christ," are frequently used in this connection, and it is a little difficult sometimes to ascertain exactly what they signify. Who are "true believers"? Which is "the Christian Church"? And what is meant by "the organized Church of Christ"?

These three distinctions are used by many people in a similar if not synonymous sense. But there are individuals who consider themselves true believers in Christ who are not members of any sect or society. There are others who hold that it does not signify to what particular church believers belong, that, no matter how much they may disagree as to doctrines, tenets or discipline, so that they accept Christ as the Savior they all belong to the Christian Church. And even those who speak of the "Organized Church of Christ" include in that title some other churches than that to which they are individually attached. Thus there is much confusion in this as well as other religious contentions, and it should be a matter of great congratulation to the Latter-day

Saints that the gospel restored in this, the last, dispensation is so clear and definite in all its expositions as to leave no occasion for disputes on any important subject.

The different Protestant sects, with all their divisions and strifes and contradictory interpretations of scripture—which is their only guide and authority—are coming to the common understanding that the Christian Church is composed of the entire mass of heterogeneous elements of Christendom, with the exception in many minds of the Roman Catholic Church, which they usually leave out of the general fold. And yet, on their own theory, Catholics should be included with Protestants in the title of “Christians,” seeing that they are believers in Jesus Christ as the Savior of mankind quite as much as are the Protestants.

The use of the term “Organized Church of Christ” elicits the inquiry, which is that organization? In the very nature of things, and in the common acceptation of the words, it must be a visible institution of a specified form, with certain powers and authority, and declared doctrines, ordinances, ceremonies, extensions and limitations. Yet the ministers and their followers who profess to be or belong to that “Organized Church of Christ” hesitate to assert that persons claiming to be Christians, but who are not in communion with them, are outside of the Christian pale. And so the matter is left in a position of doubt and dissatisfaction, and the controversy as to the open or restricted administration of the Sacrament is left undecided.

How intelligent people can imagine that the split-up, distracted, inharmonious, contending organizations, essentially different in so many particulars, can be recognized of heaven as “The Christian Church,” is one of the marvels and mysteries of the latter-days. This is particularly so in view of the fact that they all profess to take for their model the Church established by Jesus Christ and His apostles as described in the New Testament. That Church was one body; it was led by divine inspiration; it had within it living oracles such as apostles, prophets and other divinely appointed ministers; one faith; one baptism; one spirit and one Lord for its spiritual head with which the body was closely united, and from whom came gifts and signs and manifestations, none of which are even claimed by the systems that compose modern Christendom, all made by men according to their diverse human notions and predilections.

Nor is the difficulty lessened in attempting to discover which of all these various and opposing elements is really the Church of Christ, for not one of them bears the characteristics of the Church which He organized. Evidently they have each and all gone out of the way, and however sincere and devout their communicants may be, not one of those institutions bears any real resemblance to that Church described by the New Testament writers. In attempting to maintain the Close Communion which some of them

advocate, they become as inconsistent as are those who call for Open Communion under the plea that all Christendom comprises the Christian Church.

The question, who are the true believers in Christ, is also undecided. Some believe in Jesus of Nazareth as the Christ, the actual, begotten Son of God, the Redeemer of the world, whose blood was shed as an atonement for sin; while others reject this conception of the Savior, and yet believe in Him as a divinely inspired Master of theology and philosophy. Then hosts of Church members, who profess faith in Christ, reject many of His precepts and commandments, refuse to obey the laws and ordinances which He instituted, and deny their essentiality. They seem to think that they are Christians by simply assenting to the vicarious offering on the cross, leaving nothing for them to do except to have that empty and impotent faith which is without works. Christ said: "He that believeth in me will keep my sayings." "If ye love me keep my commandments." And one of those sayings of the Savior was: "Verily, verily I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God." And He taught them the solemn truth that "every man shall be judged according to his *works*."

As to the Lord's Supper, He did not leave His disciples in any doubt. It was clearly instituted for members of His Church; those who had been baptized for the remission of sins and received of His spirit, and had thus become members of His body. In the restoration of His Church in these latter-days He has given His people direct instructions concerning all the ordinances of salvation. The mode and purpose and words to be used in the ordinance of baptism have been given by revelation from Him. So also with the ceremony of the Sacrament of the Lord's Supper. And it is expressly enjoined upon the authorities of His Church that it is not to be administered to those who are unworthy, even if they are members of the Church. And in regard to members the following is given in Section 20 of the Doctrine and Covenants:

"68. *The duty of the members after they are received by baptism.*—The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament and being confirmed by the laying on of the hands of the elders, so that all things may be done in order.

"69. And the members shall manifest before the church, and also before the elders, by a Godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures—walking in holiness before the Lord."

This is in accord with what the Savior revealed in person to the Nephites when He appeared to them on the Western Continent after His resurrection. After explaining the doctrine of this sacrament and showing who should administer it, He said:

"And this shall ye always do to those who repent and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you,

that ye may witness unto the Father that ye do always remember me, and if ye do always remember me, ye shall have my spirit to be with you."

This should be sufficient as a guide to the elders and the members of the Church as to the question now under discussion in this country. The Sacrament of the Lord's Supper is for members of the Church who are worthy of it, and not for others. We may have more to say on this subject at another time, but this will suffice for the present. Let us be thankful, in the midst of the contentions of the world, that we have the word of the Lord for our guide, not merely that given in the distant past, but the "sure word of prophecy" through the living oracles in the living present.

C. W. P.

ONCE MORE, PLEASE TAKE NOTICE!

WE have to renew once more our request to conference presidents, traveling elders and all persons corresponding with the Liverpool Office to send orders for books, STARS, tracts and other publications separate from other communications. For some time after our last instructions on this matter, our request was complied with, but latterly it appears to have been forgotten, and such orders come now very frequently intermingled with correspondence on various subjects, requiring unnecessary work in this office in copying those orders for the mailing department. We asked our friends several times to send such advices on postal cards, as they are more convenient for our purpose, and are cheaper than ordinary letters. In writing upon other matters, however, an unstamped postal card, or ordinary writing paper may be used and enclosed with a letter on other subjects, providing the orders are separate from other correspondence. Our friends will facilitate matters if they will send their orders in the early part of each week, so as not to interfere with the mailing of the STAR parcels for that week. There ought to be no necessity for further notices on this matter.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the London conference have been changed from 97 Farleigh Road, Stoke Newington, to "Deseret," High Road, South Tottenham, London, N.

District Meetings.—Two special district meetings were held in the Stanley Hall, Carlisle, on Sunday, May 17th, 1908. Several thousand invitations were distributed in the city on Saturday, and in the evening of the same day a very successful open-air meeting was held. At the meetings the Spirit of the Lord inspired His servants in their exposition of the principles of the Gospel. Much

interest was manifested. Two solos, delightfully rendered by Miss Florence Ridge of the Middlesboro branch, were highly appreciated by all present. President Caldwell met with the elders in priesthood meeting Monday morning, and gave some valuable counsel. Each of the brethren expressed a desire to labor faithfully for the spread of truth.

Baptisms.—A baptismal service was held at the Public Baths, Kidderminster (Birmingham conference), June 4th, 1908, when three members were added to the Church. Elder W. E. Crane officiated. Elder V. E. Candland spoke briefly on the necessity and object of baptism. Most of the members of the branch and several non-members were in attendance.

We are pleased to report a baptismal service held May 27th, in the Leith Victoria Baths, Leith, near Edinburgh (Scottish conference). Two converts were baptized and added to the Edinburgh branch, Elder David Shand officiating. Confirmations took place at the baths.

Assault on a "Mormon" Missionary.—While conducting an open-air meeting in the city of Belfast, Ireland, on Wednesday evening, the 27th ult., an unprovoked assault was made by a drunken man upon Elder T. J. Bennett, President of the Irish conference. The meeting was held at the junction of Corn Market and High Street, and was attended by a large crowd of people, who gave respectful audience to the addresses of the brethren. Toward the close of the meeting a burly and irreverent fellow, who gave unmistakable signs of having imbibed freely in Irish whiskey, stepped forward and dealt President Bennett two forcible blows on the neck and shoulder. Friends rushed to his assistance and grabbed his assailant, and, a policeman appearing on the scene, he was turned over to the officer of the law, who, we understand, soon after released him. Order was restored and Elder Bennett finished his discourse, at the close of which between two and three hundred tracts were distributed and a large number of books sold. Since then several largely-attended meetings have been held in Belfast, without any opposition being manifested. At one of these, held on the 31st ult., three hundred tracts were distributed and thirty books sold. Very encouraging reports are being received from elders laboring in other parts of the Irish conference. Elder Bennett says that considerable Church literature was distributed at an open-air meeting held on Sunday, the 31st ult., in the city of Dublin. The saints of the Dublin branch are rendering the missionaries much assistance in their open-air work, and the officers of the law have given them the assurance that they shall have protection in their proselyting campaigns.

In Defense of the Faith.—The London *Daily News* of the 25th

ult. published under the heading "Table Talk" some notes concerning the Latter-day Saints and certain principles of their faith, among them their belief in the materiality and personality of God. "It is," said the *News*, "the gross materialism of the 'Mormon' faith that attracts so many unspiritual minds." On reading the criticism, Brother William E. Marshall, a resident of Sunderland, who has been a constant reader of the *News* for several years, dictated (he being blind) a letter to a young member of his family, who wrote the reply and forwarded it to the editor. A copy of the letter is before us. It contains good, solid arguments, and sets forth in plainness many of the sound reasons which the Latter-day Saints have for the hope that is within them. The communication was rather defective in spelling and punctuation, and not knowing of Brother Marshall's misfortune, and that the letter had not been written by his own hand, the editor published several extracts from it without correcting the spelling and punctuation, which, we are charitable enough to believe, he would not have done had he been acquainted with our brother's condition. But while Brother Marshall is deprived of his natural sight, the Lord has compensated him for the loss by strengthening his spiritual vision so that he has been able to see and comprehend the sublime principles of the everlasting gospel. This is more than can be said of many editors and preachers, who have eyes but they see not. We congratulate Brother Marshall on his defense of the faith which the Lord has once again delivered to the saints, and which, however much opposed, shall spread until it shall fill the earth with the knowledge of the true God.

Special Meetings in Lancaster.—On Sunday afternoon and evening last two special meetings were held in Lancaster (Liverpool conference). President Charles W. and Sister Romania B. Penrose, Elders William A. Morton, Kenneth R. Woolley, Garland Pace and Caleb E. Summerbays were in attendance. At the afternoon service President Penrose delivered an excellent discourse on "Salvation for the living and the dead," in which all present manifested a deep interest. "The divine authenticity of the Book of Mormon" was the subject of an interesting lecture given by Elder Morton in the evening. He was followed by President Penrose, who enlarged upon this subject, adding his testimony to that of Elder Morton—that the Lord had revealed to him that the Book of Mormon is a divine record, and that Joseph Smith is a true and faithful prophet. There were quite a number of visitors present, and they, together with the saints, expressed much satisfaction with the meetings. Monday morning a goodly company of saints and friends, accompanied by the visiting brethren and sisters went on an outing picnic to Milnthorpe, the birthplace of President John Taylor, where a most enjoyable day was spent. In the afternoon the party hired a waggonette and drove to Heversham.

Through the kindness of the sexton's wife, the visitors were given access to the church in which President Taylor was christened, and were also permitted to examine the church records in order to learn when the event took place. After a diligent search the following entry was found: "John Taylor, second son of James and Agnes Taylor, of Milnthorpe, born 1st November, 1808, baptized December 4th, 1808." Returning to Milnthorpe, refreshments were again served and an enjoyable impromptu program of songs, recitations and stories rendered. The day was delightfully fine, and a very pleasant time was enjoyed by all.

Successful Socials.—On Tuesday night, May 19th, a farewell social was given by the saints of the Norwich branch in honor of Elder Samuel Jackson. A large number of saints and friends were present to show their appreciation of his faithful labors in Norwich, where he had been stationed for nearly a year. A most enjoyable evening was spent, and a good program rendered. He was also presented with a handsome set of carvers as a token of the love and esteem in which he is held by the saints.

On Tuesday evening, May 26th, 1908, the saints and friends of the Accrington branch met at the home of Mr. George Richardson, 42 William Street, Clayton-le-Moors, where an informal party was held in honor of Elder Charles L. Norton, who had been honorably released, and who sailed for home on the 4th inst. Elder Norton labored in Accrington for some time, where he won the love and respect of all. He was the recipient of a handsome present as a token of remembrance.

A very successful tea and concert was given by the saints of the Keighley branch and their friends on the 23rd ult. The hall was filled to its utmost capacity, about sixty people being present. The program and refreshments were thoroughly enjoyed.

Elders James Harrop and Jesse W. Owens, and Brother Alfred Habbeshaw, were recently tendered a farewell social by the saints of the Oldham branch. President John C. Olsen, eleven traveling elders and a goodly company of saints and friends were present. The brethren were honored with handsome presents as tokens of the love and esteem of their friends.

A social was held in the Mearsbrook Vestry Hall, Sheffield, on Saturday, the 23rd ult., in honor of Elders John J. Hendry and Heber C. Mansfield, who had been honorably released to return home. It was a success in every respect, and the departing brethren were made to feel that their energetic labors are highly appreciated.

A farewell testimonial was tendered Elder James Harrop by the saints and friends of the Manchester branch, at their new hall, 26 Hall Street, on Wednesday, May 27th. The program was well rendered and much appreciated. During the evening refreshments were served and Elder Harrop was presented with a beauti-

ful set of razors. Sister Lucy Wainwright, who also leaves for Zion shortly, was made the recipient of a fitting present from the members of the branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT. LESSON XVIII.—PRIESTHOOD—THE AARONIC.

Text: We believe in the same organization that existed in the Primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—Articles of Faith, 6.

I. Priesthood.

1. Definition: Authority to speak and act in the name of God.
2. Orders of priesthood (Doc. and Cov. 107: 1, 6). (a) The Aaronic order. (b) The Melchisedek order.

II. The Aaronic Priesthood.

1. The lower or lesser order of priesthood (Doc. and Cov 107: 13-15). As to the origin of its name see the call of Aaron (Exodus 4: 14-16; compare Hebrews 5: 4).
2. Including the Levitical priesthood. (a) Its establishment (Numbers 3: 5, 12; compare Hebrews 7: 11). (b) Specifically declared (Doc. and Cov. 107: 1).
3. Powers of the Aaronic priesthood (Doc. and Cov. 107: 20; see also section 13).
4. Specific offices comprised (Doc. and Cov. 20: 46-59). (a) Deacons. (b) Teachers. (c) Priests. Study in detail the duties pertaining to each of these offices.

III. Quorum Organizations in the Aaronic Priesthood.

1. Meaning of the term "quorum"—Used with a special meaning among the Latter-day Saints, indicating an organized body of the priesthood, and not merely a majority of the members in any such organization. A quorum in the Church is a "council or an organized body of the priesthood," e. g., an elders' quorum, the quorum of the First Presidency, etc.
2. The Deacons' quorum (Doc. and Cov. 107: 85). (a) Comprising twelve deacons. (b) Duties of a deacon (Doc. and Cov. 20: 57, 58, 59).
3. The Teachers' quorum (Doc. and Cov. 107: 86). (a) Comprising twenty-four teachers. (b) Duties of a teacher (Doc. and Cov. 20: 53-57).
4. The Priests' quorum (Doc. and Cov. 107: 87, 88). (a) Comprising forty-eight priests. (b) Duties of a priest (Doc. and Cov. 20: 46-52). (c) A quorum of priests must be under the presidency of a bishop (Doc. and Cov. 107: 87, 88).

IV. The Aaronic Priesthood restored in the present dispensation
(Pearl of Great Price, Writings of Joseph Smith 2: 68, 69).

General reference: The Articles of Faith, Lecture XI.

GOD REIGNS.

This is my Father's world.
He shines in all that's fair;
In the rustling grass I hear Him pass—
He speaks to me everywhere.

This is my Father's world.
From His eternal throne
He watch doth keep when I'm asleep,
And I am not alone.

This is my Father's world.
Now closer to heaven bound.
For dear to God is the earth Christ trod,
No place but is holy ground.

This is my Father's world.
A wanderer I may roam,
Whate'er my lot, it matters not,
My heart is still at home.

This is my Father's world.
O let me ne'er forget
That, though the wrong seems oft so strong,
God is ruler yet.

This is my Father's world.
Should my heart be ever sad?
The Lord is King—let the heavens ring;
God reigns let the earth be glad.

SELECTED.

DIED.

WHITE.—At King's Lynn, May 4th, 1908, Westby, the beloved son of Sister Agnes White, aged 12 years.

STEVENSON.—On Tuesday, May 5th, 1908, William Stevenson (Scottish conference), aged 32 years. Brother Stevenson was a faithful Latter-day Saint.

CONTENTS:

Christ as "the Father and the Son" ... 369	Once More Please Take Notice ... 379
Trifles ... 372	From the Mission Field ... 379
Death of Elder Emil J. Huber ... 374	Sunday School Lesson for Theological Department ... 383
Death of Sister Grant ... 375	Poetry:
Editorials:	God Reigns ... 384
Open or Close Communion. ... 376	

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